

---

# A THANKSGIVING-SERMON.

---

By  
J. P. D. H. H. H.  
1882

1882

---

# Imprimatur

Z. Isham.

R. P. D. Henrico

*Episc. Lond. a Sacris*

March 4<sup>th</sup>

168<sup>8</sup>/<sub>9</sub>

---

10

# A S E R M O N

Preached at

L I N C O L N S - I N N - Chappel,

On the 31<sup>th</sup> of *January*, 1688.

Being the DAY Appointed for A

P U B L I C K T H A N K S G I V I N G

T O

Almighty G O D

For having made His HIGHNESS The

## Prince of Orange

The G L O R I O U S I N S T R U M E N T of the Great Delive-  
rance of This K I N G D O M from

## Popery & Arbitrary Power.

---

By J O H N T I L L O T S O N, D. D. Dean of *Canterbury*, and  
Preacher to the Honourable Society of *Lincolns-Inn*.

---

L O N D O N,

Printed for *Brabazon Aylmer*, at the *Three Pigeons* against the *Royal Exchange*  
in *Cornhil*; And *William Rogers*, at the *Sun* over against *St.*  
*Dunstons Church* in *Fleet-street*, M D C L X X X I X.

SERMON



---

To the Worshipful the  
**MASTERS**  
OF THE  
**BENCH,**  
And the rest of the  
**GENTLEMEN**  
OF THE  
HONOURABLE SOCIETY  
OF  
**Lincolns-Inn.**

**T***Hough I was at first very unwilling  
to Expose to the Publick a Sermon  
made upon so little Warning, and  
so great an Occasion; yet upon second  
thoughts*

## The Epistle Dedicatory.

*thoughts I could not think it fit to resist the Unanimous and Earnest Request of so many Worthy Persons, as the Masters of the Bench of this Honourable Society; to whom I stand so much indebted for your great and continued respects to me, and kind acceptance of my Labours among you for now above the space of Five and Twenty Years. In a most grateful acknowledgment whereof, this Discourse, such as it is, in mere Obedience to your Commands, is now humbly presented to you, by*

*Your most Obliged and*

*Faithful Servant*

JOHN TILLOTSON.

Feb. 28<sup>th</sup>

168<sup>8</sup>/<sub>9</sub>

A Thankf.

1

---

A

# THANKSGIVING SERMON.

---

E Z R A ix. 13, 14.

*And after all that is come upon us for our evil deeds, and for our great trespasss, seeing that thou our God hast punished us less than our Iniquities deserve, and hast given us such a deliverance as this : Should we again break thy Commandments, and joy in affinity with the people of these abominations ? Wouldst not thou be angry with us till thou hadst consumed us, so that there should be no remnant nor escaping ?*

**I** Am sufficiently aware that the particular occasion of these Words is, in several respects, very different from the Occasion of this Day's Solemnity. For these Words were spoken by Ezra at a time appointed for Publick and Solemn Humiliation. But I shall not now consider

## A Thanksgiving Sermon.

sider them in that relation, but rather as they refer to that Great *Deliverance* which God had so lately wrought for them; and as they are a *Caution* to take heed of abusing great Mercies received from God; and so they are very proper and pertinent to the great Occasion of this Day. Nay these Words, even in their saddest aspect, are not so unsuitable to it. For we find in *Scripture* upon the most solemn Occasions of Humiliation, that good Men have alwayes testified a thankful sense of the goodness of God to them. And indeed, the Mercy of God doth then appear above measure merciful, when the Sinner is most deeply sensible of his own Vileness and Unworthiness. And so *Ezra* here, in the depth of their Sorrow and Humiliation, hath so great a sense of the greatness of their Deliverance, that he hardly knew how to express it; *And hast given us such a deliverance as this.* And on the other hand, we find that good Men, in their most solemn Praises and Thanksgivings, have made very serious reflections upon their own unworthiness. And surely the best way to make Men truly thankful is first to make them very humble. When *David* makes his most solemn acknowledgments to God for his great Mercies to him,

him,

him ; how doth he abase himself before Him ?  
*But who am I, and what is my people ?* And so likewise, after he had summoned all the powers and faculties of his Soul to joyn in the praises of God, he interposeth this seasonable meditation, *He hath not dealt with us after our sins, nor rewarded us according to our iniquities.* Chro. 29. 4. Psalm 103. 10. The greater and more lively sense we have of the goodness of God to us, the more we shall abhor our selves in dust and ashes ; nothing being more apt to melt us into tears of Repentance, than the consideration of great and undeserved Mercies vouchsafed to us. *The goodness of God doth naturally lead to Repentance.*

Having thus reconciled the Text to the present Occasion, I shall for the more distinct handling of the Words take notice of these two Parts in them.

*First,* Here is a Case supposed ; should we, after all that is come upon us for our evil deeds, and since God hath punished us less than our iniquities deserve, and hath given us such a deliverance as this ; should we again break his Commandments.

*Secondly,* Here is a sentence and determination in the Case ; *Wouldst thou not be angry with us till thou hadst consum'd us, so that there should be no remnant nor escaping ?* This is not spoken doubt-

B

fully,

fully, though it be put by way of question ; but is the more vehemently positive, the more peremptorily affirmative ; as if he had said, it cannot otherwise be in reason expected, but that after such repeated provocations God should be angry with us till he had consumed us.

I. First, Here is a Case supposed ; should we, after all that is come upon us for our evil deeds, and for our great trespass ; and since God hath punish'd us less than our iniquities deserve, and hath given us such a deliverance as this : Should we again break his commandments, and join in affinity with the People of these abominations. In which Words these following Propositions seem to be involv'd, which I shall but just mention, and pass to the Second Part of the Text.

1. That Sin is the cause of all our sufferings, after all that is come upon us for our evil deeds, and for our great trespass. Our evil deeds bring all other evils upon us.

2. That great Sins have usually a proportionable punishment ; after all that is come upon us, there is the greatness of our punishment ; for our evil deeds, and for our great trespass, there is the greatness of our Sin. But when I say that great  
Sins

Sins have a proportionable Punishment, I do not mean that any temporal Punishments are proportionable to the great evil of Sin ; but that God doth usually observe a proportion in the temporal punishments of Sin , so that although no temporal punishment be proportionable to Sin, yet the temporal punishment of one Sin holds a proportion to the punishment of another ; and consequently, lesser and greater Sins have proportionably a lesser and greater Punishment.

3. That all the Punishments which God inflicts in this Life do fall short of the demerit of our Sins ; *and seeing thou our God hast punish'd us less than our iniquities deserve.* In the *Hebrew* it is, *and hast kept down our iniquities*, that is , that they should not rise up against us. The *LXX.* expresseth it very emphatically, *thou hast eased us of our sins*, that is, thou hast not let the whole weight of them fall upon us. Were it not for the restraints which God puts upon his anger , and the merciful mitigations of it, the Sinner would not be able to bear it, but must sink under it. Indeed it is only said in the *Text* , that the punishment which God inflicted upon the *Jews*, though it was a long Captivity, was be-



neath the desert of their Sins : But yet it is universally true; and *Ezra* perhaps might intend to insinuate so much, that all temporal Punishments, though never so severe, are always less than our iniquities deserve.

4. That God many times works very great Deliverances for those who are very unworthy of them; and *hast given us such a Deliverance as this*, notwithstanding our evil deeds, and notwithstanding our great *Tresspass*.

5. That we are but too apt, even after great Judgments, and after great Mercies, to relapse into our former Sins; *should we again break thy Commandments*. *Ezra* insinuates that there was great reason to fear this, especially considering the strange temper of that People, who when God multiply'd his blessings upon them, were so apt to *wax fat and kick against Him*; and though he had cast them several times into the furnace of Affliction, though they were melted for the present, yet they were many times but the harder for it afterwards.

6. That it is good to take notice of those particular Sins which have brought the Judgments of God upon us. So *Ezra* does here; *after all that is come upon us for our evil deeds, and for*  
our



our great trespass; and, should we again join in affinity with the People of these abominations.

Secondly, Here is a Sentence and determination in the Case; wouldst thou not be angry with us till thou hadst consumed us, so that there should be no remnant nor escaping? Which Question, as I said before, doth imply a strong and peremptory affirmative; as if he had said, after such a provocation there is great reason to conclude that God would be angry with us till he had consumed us. II.

From whence the Observation contained in this part of the Text will be this, That it is a fearful aggravation of Sin, and a sad presage of ruine to a People, after great Judgments and great Deliverances, to return to Sin, and especially to the same Sins again. Hear how passionately Ezra expresses himself in this Case, *vers. 6.* I am ashamed, O my God, and blush to lift up mine eyes to thee, my God. Why? what was the cause of this great shame and confusion of face? He tells us, *vers. 9.* for we were bondmen, yet our God hath not forsaken us in our bondage, but hath extended his mercy to us, to give us a reviving, to set up the House of our God, and to repair the desolations thereof, and to give us a Wall in Judah

Judah and in Jerusalem ; that is, to restore to them the free and safe exercise of their Religion. Here was great Mercy , and a mighty Deliverance indeed ; and yet after this they presently relapsed into a very great Sin , *vers. 10. And now, O our God, what shall we say after this ? for we have forsaken thy Commandments.*

In the handling of this *Observation*, I shall do these *two* things.

*First*, I shall endeavour to shew that this is a sad aggravation of Sin, and

*Secondly*, That it is a fatal preface of ruine to a People.

*First*, It is a sad aggravation of Sin after great Judgments, and after signal Mercies and Deliverances to return to Sin, and especially to the same Sins again. Here are *three* things to be distinctly spoken to.

1. That it is a sad aggravation of Sin to return to it after great Judgments.

2. To do this after great Mercies and Deliverances.

3. After

3. After both to return to the same Sins again.

1. It is a great aggravation of Sin after great Judgments have been upon us to return to an evil course. Because this is an Argument of great obstinacy in evil. The longer Pharaoh resisted the Judgments of God, the more was his wicked heart hardned, till at last he arriv'd at a monstrous degree of hardness, having been, as the Text tells us, hardned under ten plagues. And we find, that after God had threaten'd the People of Israel with several Judgments, he tells Lev. 26. 13. them, that if they will not be reformed by all these things, he will punish them seven times more for their sins. And if the just God will in such a case punish seven times more, we may conclude that the Sin is seven times greater.

What sad complaints doth the Prophet make of the People of Israel growing worse for Judgments. *Alas! sinful Nation, a People laden with iniquity, children that have been corrupters, a seed of evil doers.* He can hardly find words enough to express how great Sinners they were; and he adds the reason in the next verse, *Why should they be smitten any more? they will revolt more and more.* Isai. 1. 4. Verf. 5.

They

They were but the worse for Judgments. This renders them a *sinful Nation*, a *People laden with iniquity*. And again, *The People turneth not to him that smiteth them, neither do they seek the Lord of Hosts; therefore his anger is not turned away, but his hand is stretched out still*. And the same Prophet further complains to the same purpose, *When thy hand is lifted up they will not see*. There is a particular brand set upon King *Ahaz*, because affliction made him worse: *This is that King Ahaz, that is, that grievous and notorious Sinner*. And what was it that render'd him so? *In the time of his distress he sinned yet more against the Lord; this is that King Ahaz, who is said to have provoked the Lord above all the Kings of Israel which were before him*.

2. It is likewise a sore aggravation of Sin, when it is committed after great Mercies and Deliverances vouchsafed to us. Because this is an argument of great ingratitude. And this we find recorded as a heavy charge upon the People of Israel, that they remembred not the Lord their God, who had delivered them out of the hand of all their enemies on every side; neither shewed they kindness to the House of Jerubbaal, namely Gideon who had been their Deliverer, according to all the goodness which he

be had shewed to Israel. God, we see, takes it very ill at our hands, when we are ungrateful to the *Instruments* of our Deliverance; but much more, when we are unthankful to *Him* the *Author* of it. And how severely does *Nathan* the Prophet reproach *David* upon this account? *Thus saith the Lord God of Israel, I anointed thee King over Israel, and delivered thee out of the hand of Saul, &c. And if this had been too little, I would moreover have done such and such things. Wherefore hast thou despis'd the Commandment of the Lord to do evil in his sight?* God here reckons up his manifold mercies and deliverances, and aggravates *David's Sin* upon this account. And he was very angry likewise with *Solomon* for the same reason, *because he had turned from the Lord God of Israel, who had appear'd to him twice.* However we may slight the mercies of God, he keeps a punctual and strict account of them. It is particularly noted, as a great blot upon *Hezekiah*, 1 King. 11. 9. 2 Chro. 32. 25. that he returned not again according to the benefits done unto him. God takes very severe notice of all the unkind and unworthy returns that are made to Him for his goodnels.

Ingratitude to God is so unnatural and monstrous, that we find Him appealing against us

C

for

Isai. 1. 2. for it to the inanimate Creatures. *Hear O Heavens, and give ear O Earth ! for the Lord hath spoken ; I have nourish'd and brought up Children, but they have rebelled against me.* And then he goes on and upbraids them with the Brute Creatures, as being more grateful to men than men are to God. *The Ox knoweth his owner , and the Ass her Masters Crib, but Israel doth not know, my People doth not consider.*

Verf. 3. And in the same Prophet there is the like complaint, *Let favour be shewn to the wicked, yet will he not learn righteousness. In the land of uprightness will he deal unjustly, and will not behold the Majesty of the Lord. Lord, when thy hand is lifted up, they will not see, but they shall see and be ashamed. They that will not acknowledge the Mercies of Gods Providence shall feel the strokes of his Justice.*

Isai. 26. 10.

There is no greater evidence in the World of an intractable disposition, than not to be wrought upon by kindness, not to be melted by mercies, not to be obliged by benefits, not to be tamed by gentle usage. Nay, God expects that his mercies should lay so great an obligation upon us, that even a Miracle should not tempt us to be unthankful. *If there arise among you a Prophet, sayes Moses to the People of Israel, or a Dreamer of dreams, and giveth thee a Sign or a Wonder,*

Deut. 13.1, 2.

der, and the Sign or the Wonder cometh to pass, where-  
of he spake to thee, saying, let us go after other Gods  
and serve them; thou shalt not hearken to the words of  
that Prophet. And he gives the reason, because  
he hath spoken to turn you away from the Lord God of  
Israel, which brought you out of the Land of Egypt,  
and delivered you out of the House of Bondage.

Verf. 5,

3. It is a greater aggravation yet, after great  
Mercies and Judgments to return to the same  
Sins. Because this can hardly be without our  
sinning against knowledge, and after we are  
convinced how evil and bitter the Sin is which  
we were guilty of, and have been so sorely pu-  
nish'd for before. This is an argument of a very  
perverse and incorrigible temper, and that  
which made the Sin of the People of Israel so  
above measure sinful, that after so many signal  
Deliverances, and so many terrible Judgments,  
they fell into the same Sin of *murmuring ten*  
*times*; *murmuring* against God the Author, and  
against Moses the glorious Instrument of their De-  
liverance out of Egypt, which was one of the  
two great Types of the Old Testament, both of tem-  
poral and spiritual Oppression and Tyranny. Hear  
with what resentment God speaks of the ill re-  
turns which they made to him for that great



Numb. 14. 22. *Mercy and Deliverance. Because all these men which have seen my glory, and my miracles which I did in Egypt, and in the WilderNESS, and have tempted me now these ten times, and have not hearkned unto my voice : surely they shall not see the Land which I sware to their Fathers. And after he had brought them into the promised Land, and wrought great Deliverances for them several times, how does he upbraid them with their proneness to fall again*

Judg. 10. 11, 12, 13, 14. *into the same Sin of Idolatry ? And the Lord said unto the Children of Israel, did not I deliver you from the Egyptians, and from the Amorites ; from the Children of Ammon, and from the Philistins ? The Zidonians also and the Amalekites and Maonites did oppress you ; and ye cryed unto me, and I delivered you out of their hand : yet you have forsaken me, and served other Gods ; wherefore I will deliver you no more : go and cry unto the Gods which ye have chosen, let them deliver you in the time of your tribulation. This incensed God so highly against them, that they still relaps'd into the same Sin of Idolatry after so many afflictions and so many deliverances. Upon such an occasion well might the Prophet say, Thine own wickedness shall correct thee, and thy sins shall reprove thee : know therefore, that it is an evil and bitter thing that thou hast forsaken the Lord thy God.*

Jer. 2. 19.



God. It is hardly possible but we should know that the wickedness for which we have been so severely corrected is an evil and bitter thing.

Thus much for the *first part of the Observation*, namely, that it is a fearful aggravation of Sin, after great Judgments and great deliverances to return to Sin, and especially to the same Sins again. I proceed to the

Second part; namely, That this is a fatal preface of ruine to a People; *Should we again break thy Commandments, and join in affinity with the People of these abominations, wouldest thou not be angry with us till thou hadst consumed us, so that there should be no remnant nor escaping?* And so God threatens the People of Israel in the Text which I cited before, *wherefore I will deliver you no more. Wherefore;* that Judg. 10. 13. is, because they would neither be reform'd by the Afflictions wherewith God had exercis'd them, nor by the many wonderful Deliverances which he had wrought for them.

And there is great reason why God should deal thus with a People that continues impenitent both under the Judgments and Mercies of God.

1. Because

1. Because this doth ripen the Sins of a Nation; and it is time for God to put in his Sickle when a People are ripe for ruine. When the measure of their Sins is full, it is no wonder if the Cup of his indignation begin to overflow. It is said of the *Amorites*, four hundred years before God brought that fearful ruin upon them, that God deferr'd the extirpation of them, because *the iniquity of the Amorites, was not yet full*. When neither the Mercies nor the Judgments of God will bring us to repentance, we are then fit for destruction; according to that of the *Apostle*, *What if God willing to shew his wrath, and make his power known, endured with much long suffering the vessels of wrath fitted for destruction?* They who are not wrought upon neither by the patience of God's Mercies, nor by the patience of his Judgments, seem to be fitted and prepared, to be ripe and ready for destruction.

2. Because this incorrigible temper shews the Case of such persons to be desperate and incurable. *Why should they be smitten any more?* says *Isai. 1. 5.* *God of the People of Israel, they will revolt more and more.* *How often would I have gathered you,* says *Matth. 23. 37, 38.* *our B. Saviour to the Jews, even as a hen gathereth*  
her

her chickens under her wings? and ye would not. Behold, your house is left to you desolate, that is, ye shall be utterly destroyed; as it hapned forty years after to Jerusalem, and to the whole Jewish Nation.

When God sees that all the means which he can use do prove ineffectual and to no purpose, he will then give over a People, as Physicians do their Patients when they see that nature is spent and their case past remedy. When men will not be the better for the best means that Heaven can use, God will then leave them to reap the fruit of their own doings, and abandon them to the demerit of their Sins.

That which now remains is to apply this to our selves, and to the tolemn *Occasion* of this Day.

And if this be our *Case*, let us take heed that this be not also our *Doom* and *Sentence*.

*First*, The *Case* in the Text doth very much resemble *Ours*. And that in three respects. God hath sent great Judgments upon us for our evil deeds and for our great trespasses: He hath punish'd us less than our iniquities have deserv'd: And hath

hath given us a very great and wonderful *Deliverance*.

1. God hath inflicted great *Judgments* upon us for our evil deeds, and for our great *trespasses*. Great *Judgments*, both for the *quality*; and for the *continuance* of them. It shall suffice only to mention those which are of a more *ancient Date*. Scarce hath any Nation been more calamitous than this of Ours, both in respect of the *Invasions* and *Conquests* of *Foreigners*, and of our own *Civil* and *intestine Divisions*. Four times we have been *Conquer'd*; By the *Romans*, *Saxons*, *Danes*, and *Normans*, And our *intestine Divisions* have likewise been great and of long continuance. Witness the *Barons Wars*, and that long and cruel *Contest* between the two *Houses* of *York* and *Lancaster*.

But to come nearer to our *own Times*. What fearful *Judgments* and *Calamities*, of *War*, and *Pestilence*, and *Fire*, have many of us seen? And how close did they follow one another? What terrible havock did the *Sword* make amongst us for many years? and this not the *Sword* of a *Foreign Enemy*, but of a *Civil War*; the mischiefs whereof were all terminated upon our selves, and have given deep wounds, and left broad  
scars

scars upon the most considerable Families in the Nation. ----- *Alta manent civilis vulnera dextra.*

This War was drawn out to a great length, and had a Tragical end, in the Murder of an excellent King; and in the Banishment of his Children into a strange Countrey, whereby they were expos'd to the Arts and Practices of those of another Religion; the mischievous Consequences whereof we have ever since sadly labour'd under, and do feel them at this day.

And when God was pleas'd in great mercy at last to put an end to the miserable Distractions and Confusions of almost twenty years, by the happy Restoration of the Royal Family, and our ancient Government; which seem'd to promise to us a lasting settlement, and all the felicities we could wish: yet how soon was this bright and glorious morning overcast, by the restless and black Designs of that sure and inveterate Enemy of ours, the Church of Rome, for the restoring of their Religion amongst us. And there was too much encouragement given to this Design, by those who had power in their hands, and had brought home with them a secret good will to it.

For this *great Trespafs*, and for our many other Sins, God was angry with us, and sent among us the most raging *Pestilence* that ever was known in this Nation, which in the space of *eight* or *nine* Months swept away near a third part of the Inhabitants of this vast and populous *City*, and of the *Suburbs* thereof; besides a great many *thousands* more in several parts of the Nation. *But we did not return to the Lord, nor seek him for all this.*

And therefore, the very next year after, God sent a terrible and devouring *Fire*, which in less than *three* days time laid the greatest part of this great *City* in ashes. And there is too much reason to believe that *the Enemy* did this; *that perpetual and implacable Enemy* of the peace and happiness of this Nation.

And even since the time of that dreadful Calamity, which is now above *twenty* years ago, we have been in a continual fear of the cruel Designs of that Party, which had hitherto been incessantly working under ground, but now began to shew themselves more openly: and especially, since a *Prince* of that Religion succeeded to the Crown, our eyes have been ready to *fail us for fear, and for looking after* those dreadful things that were coming upon us, and seem'd to be even at  
the

the door. A *fear* which this Nation could easily have rid it self of, because they that caused it were but a handful in comparison of us, and could have done nothing without a foreign force and assistance; had not the Principles of Humanity, and of our Religion too, restrain'd us from violence and cruelty, and from every thing which had the appearance of undutifulness to the Government which the Providence of God had set over us. An Instance of the like patience under the like provocations, for so long a time, and after such visible and open attempts upon them, I challenge any Nation or Church in the World, when they had the Laws so plainly on their side, from the very foundation of it, to produce. In-somuch, that if God had not put it into the hearts of our kind *Neighbours*, and of that incomparable *Prince*, who laid and conducted that great Design with so much skill and secrecy, to have appear'd so seasonably for our rescue, our Patience had infallibly, without a Miracle, been our ruine. And I am sure if our *Enemies* had ever had the like Opportunity in their hands, and had overbalanced us in numbers but half so much as we did them, they would never have let it slip; but would long



since have extirpated us utterly, and have made the remembrance of us to have ceas'd from among men.

And now if you ask me, for what Sins more especially God hath sent all these Judgments upon us? It will not, I think, become us to be very particular and positive in such determinations. Thus much is certain, That we have all sinn'd and contributed to these Judgments; every one hath had some hand, more or less, in pulling down this vengeance upon the Nation. But we are all too apt to remove the meritorious cause of God's Judgments as far as we can from our selves, and our own Party, and upon any slight pretence to lay it upon others.

Yet I will venture to instance in *one* or *two* things which may probably enough have had a more particular and immediate hand in drawing down the Judgments of God upon us.

Our horrible contempt of Religion on the one hand, by our *Infidelity* and *Profaneness*; and our shameful abuse of it on the other, by our gross *Hypocrisie*, and sheltering great wickedness and immoralities under the cloak and profession of Religion.

And



And then, great *Dissentions* and Divisions; great uncharitableness and bitterness of Spirit among those of the same Religion; so that almost from the beginning of our happy Reformation the *Enemy* had sown these *Tares*, and by the unwearied Malice and Arts of the Church of *Rome* the seeds of Dissention were scattered very early amongst us; and a sowre humour had been fermenting in the Body of the Nation, both upon account of *Religion* and *Civil* Interests, for a long time before things broke out into a Civil War.

And more particularly yet; That which is call'd the *great Trespas*s here in the Text, their joining in affinity with the People of these abominations, by whom they had been detain'd in a long Captivity: This, I say, seems to have had, both from the nature of the thing, and the just Judgment of God, no small influence upon a great part of the Miseries and Calamities which have befallen us. For had it not been for the countenance which *Poper*y had by the *Marriages* and *Alliances* of our *Princes*, for two or three Generations together, with those of *that* Religion, it had not probably had a continuance among us to this day. Which will, I hope, now be a good warning

warning to those, who have the Authority to do it, to make effectual provision by Law for the prevention of the like inconvenience and mischief in this Nation for ever.

2. Another *Parallel* between our Case and that in the *Text*, is, *That God hath punish'd us less than our iniquities did deserve.* And this acknowledgment we have as much reason to make for our selves, as *Ezra* had to do it in behalf of the *Jews*; *Thou our God hast punish'd us less than our iniquities deserve.* Thou, our God, hast punish'd us; there is the reason of so much mercy and mitigation. It is *God*, and not *Man*, with whom we have to do; and therefore it is, that we *the children of men are not consumed.* And it is our God likewise, to whom we have a more peculiar relation, and with whom, by virtue of our Profession of *Christianity*, we are in *Covenant*: *Thou our God hast punish'd us less than our Iniquities deserve.* He might justly have pour'd forth all his wrath, and have made his jealonsie to have smok'd against us, and have blotted out the remembrance of us from under Heaven: He might have given us up to the will of our Enemies, and into the hands of those whose tender mercies are cruelty: He might have brought us into the net which they had spread for us, and have

have laid a terrible load of affliction upon our loins, and suffer'd insolent men to ride over our heads, and them that hated us with a perfect hatred, to have had the rule over us : But he was graciously pleas'd to remember mercy in the midst of judgment, and to repent himself for his servants, when he saw that their power was gone, and that things were come to that extremity, that we were in all humane probability utterly unable to have wrought out our own Deliverance.

3. The last Parallel between our Case, and that in the Text, is the great and wonderful Deliverance which God hath wrought for us. And whilst I am speaking of this, God is my witness, whom I serve in the Gospel of his Son, that I do not say one word upon this Occasion in flattery to men, but in true thankfulness to Almighty God, and constrain'd thereto from a just sense of his great mercy to us all, in this marvelous Deliverance, in this mighty Salvation which he wrought for us. So that we may say with Ezra, Since thou our God hast given us such a Deliverance as THIS : So great, that we know not how to compare it with any thing but it Self. God hath given us this Deliverance. And therefore, Not unto us, O Lord, not unto us, but to thy Name be the praise. For thou knowest,

knowest, and we are all conscious to our selves, that we did in no-wise deserve it; but quite the contrary. God hath given it, and it ought to be so much the welcomer to us, for coming from such a Hand. *It is the Lord's doing*, and therefore ought to be the more *marvellous in our eyes*. It is a Deliverance full of *Mercy*, and I had almost said, full of *Miracle*. *The Finger of God* was visibly in it; and there are plain Signatures and Characters upon it, of a more immediate Divine interposition. And if we will not *wisely consider the Lord's doings*, we have reason to stand in awe of that Threatning of *His*, *Because they re-*

*Psal. 28. 5. gard not the works of the Lord, nor the operation of his hands, he shall destroy them, and not build them up.*

It was a wonderful Deliverance indeed, if we consider all the Circumstances of it: The *Greatness* of it; and the *strangeness* of the Means whereby it was brought about; and the *Suddenness*, and *Easiness* of it.

The *Greatness* of it; it was a great Deliverance, from the greatest Fears, and from the greatest Dangers; the apparent and imminent Danger of the saddest Thralldom and Bondage, Civil and Spiritual; both of Soul and Body.

And it was brought about in a very extraordinary

nary manner, and by very *strange* means: Whether we consider the *greatness* and *difficulty* of the Enterprise; or the closeness and *secrecy* of the Design, which must of necessity be communicated at least to the *Chief* of those who were to assist and engage in it: Especially the *States* of the *United Provinces*, who were then in so much danger themselves, and wanted more than their own Forces for their own Defence and Security: a kindness never to be forgotten by the *English* Nation. And besides all this, the difficulties and disappointments which happen'd, after the Design was open and manifest, from the uncertainties of *Wind* and *Weather*, and many other *Accidents* impossible to be foreseen and prevented. And yet in Conclusion a strange concurrence of all things, on all sides, to bring the thing which the Providence of God intended to a happy issue and effect.

And we must not here forget the many *Worthies* of our *Nation*, who did so generously run all hazards of Life and Fortune, for the preservation of our *Religion*, and the asserting of our ancient *Laws* and *Liberties*.

These were all strange and unusual means; but which is stranger yet, the very counsels and  
E methods

methods of our Enemies did prepare the way for all this, and perhaps more effectually, than any counsel and contrivance of our own could have done it. For even the *Jesuits*, those formal *Politicians* by *Book and Rule*, without any consideration, or true knowledg of the temper, and interest, and other circumstances of the People they were designing upon, and had to deal withal; and indeed without any care to know them: I say, the *Jesuits*, who for so long a time, and for so little reason, have affected the reputation of the deepest and craftiest *States-men* in the World, have upon this great Occasion, and when their whole *Kingdom of Darkness* lay at stake, by a more than ordinary *insatiation and blindness*, so outwitted and over-reach'd themselves in their own counsels, that they have really contributed as much, or more, to our Deliverance from the Destruction which they had designed to bring upon us, than all our wisest and best Friends could have done.

And then, if we consider further, how sudden and surprising it was, so that we could hardly believe it when it was accomplish'd; and like the Children of *Israel*, when the Lord turned again the Captivity of *Zion*; we were like them that dream.

When

When all things were driving on furiously, and in great haſt, then God gave an unexpected check to the Deſigns of men, and ſtopp'd them in their full *career*. Who among us could have imagin'd, but a few Months ago, ſo happy and ſo ſpeedy an end of our fears and troubles? God hath at once ſcatter'd all our fears, and outdone all our hopes by the greatneſs and ſuddenneſs of our Deliverance. *O that men would praise the Lord for his goodness, and for his wonderful works to the children of men.*

And laſtly, If we conſider the cheapneſs and eaſineſs of this Deliverance. All this was done without a *Battel*, and almoſt without *Blood*. All the danger is, leſt we ſhould loath it, and grow ſick of it, becauſe it was ſo very eaſie. Had it come upon harder terms, and had we waded to it through a *Red Sea* of Blood, we would have valued it more. But this ſurely is great wantonneſs; and whatever we think of it, one of the higheſt provocations imaginable: For there can hardly be a fouler and blacker Ingratitude towards Almighty God, than to ſlight ſo great a Deliverance, only becauſe it came to us ſo eaſily, and hath coſt us ſo very cheap.



I will mention but one Circumstance more, which may not be altogether unworthy our observation. That God seems in this Last Deliverance, in some sort to have united and brought together all the great Deliverances which He hath been pleas'd to work for this Nation against all the remarkable attempts of Popery, from the beginning of our Reformation. Our wonderful Deliverance from the formidable Spanish Invasion design'd against us, happen'd in the Year 1588. And now just a hundred years after, the very same year, and at the same Season of the year, this last great Deliverance came to us. That horrid Gunpowder Conspiracy, without Precedent, and without Parallel, was design'd to have been executed upon the Fifth Day of November; the same Day upon which his Highness the Prince of Orange landed the Forces here in England which he brought hither for our Rescue. So that this is a Day every way worthy to be solemnly set apart and joyfully celebrated by this Church and Nation, throughout all Generations; as the fittest of all other to comprehend, and to put us in mind to commemorate all the great Deliverances which God hath wrought for Us, from Popery, and its inseparable Companion, Arbitrary Power. And  
we



we may then say with the Holy Psalmist, *This is the Lord's doing, it is marvellous in our eyes. This is the Day which the Lord hath made, we will rejoice and be glad in it.* Psal. 118.  
23, 24

Secondly, As the Case in the Text is much like Ours, so let us take heed that the Doom and Sentence there be not so too. If after all that is come upon us for our evil deeds, and for our great trespass, and since God hath punish'd us less than our iniquities did deserve; should we again break his Commandments, and join in affinity with the People of these Abominations, would He not be angry with us till he had consumed us, so that there should be no remnant nor escaping? What could we in reason expect after all this, but utter ruine and destruction? We may here apply, as St. Paul does, God's Dealing with the People of Israel, to the Times of the Gospel; for he speaks of it as an Example and Admonition to all Ages to the end of the World. Now these things, says the Apostle, were our Examples, to the intent we should not lust after evil things, as they also lusted; Neither be ye Idolaters, as were some of them, &c. Neither let us tempt Christ, as some of them also tempted, and were destroyed of Serpents. For the explication of this passage we must have re-  
course

1 Cor. 10.  
6, 7, 9, 10,  
11.

Numb. 21.  
5, 6.

v. 11.

course to the History, which gives this account of it. *And the People spake against God, and against Moses, Wherefore have ye brought us up out of Egypt, to die in the Wilderness? &c.* impeaching God and his Servant Moses, as if by this Deliverance they had put them into a much worse condition than they were in when they were in Egypt. *And the Lord sent fiery Serpents among the People, and they bit the People, and much People of Israel dyed.* But how was this a tempting of Christ? Neither let us tempt Christ, as some of them also tempted; that is, let not us, now under the Gospel, tempt our Saviour and Deliverer, as the Israelites did theirs, by slighting that great Deliverance and by speaking against God, and against Moses. Neither murmur ye, as some of them also murmured, and were destroyed of the Destroyer. And how far this may concern Us, and all Others, to the end of the World, who shall tempt Christ, the great Patron and Deliverer of his Church, and murmur without cause, as the Israelites did, at the Deliverances which He works for them, and against the Instruments of it, the Apostle tells us in the next words: *Now all these things happened unto them for Ensamples, or Types; and they are written for our admonition upon whom the ends of the World are come. Let us not tempt Christ; who is now begin-*

beginning the Glorious Deliverance of his Church from the Tyranny of *Antichrist*.

To draw now towards a Conclusion; I will comprehend my Advice to you upon the whole matter, in as few words as I can.

Let us use this great *Deliverance* which God hath given us, [*such a Deliverance as this*] from our *Enemies*, and from the *Hand* of all that hate us; not by using Them as they would have done Us, had we fallen under their Power; with great Insolence, and Rage, and Cruelty; but with great Moderation and Clemency, making as few Examples of Severity as will be consistent with our future security from the like Attempts upon our *Religion* and *Laws*: And even in the Execution of *Justice* upon the greatest *Offenders*, let us not give so much countenance to the ill *Examples* which have been set of *Extravagant Fines* and *Punishments*, as to imitate those Patterns which with so much reason we abhor; no, not in the Punishment of the *Authors* of them.

And let us endeavour, for once, to be so wise, as not to forfeit the fruits of this *Deliverance*, and to hinder our selves of the benefit and advantage of it, by Breaches and Divisions among our selves.

selves. As we have no reason to desire it, so I think we can hardly ever hope to understand Popery better, and the Cruel Designs of it, than we do already; both from the long Trial and Experience which we have had of it in this Nation, and likewise from that dismal and horrid View which hath of late been given us of the true Spirit and Temper of it in *One* of our Neighbour Nations, which hath long pretended to the Profession of the most refin'd and moderate Popery in the World; but hath now at last shewed it self in its true Colours, and in the Perfection of a Persecuting Spirit; and have therein given us a most sad and deplorable Instance, of a Religion corrupted and degenerated into that which, if it be possible, is worse than None.

And since, by the undeserved Mercy of God to us, we have, upon such easie terms in comparison, escap'd their Rage and Fury; let us now at length resolve, never to join in affinity with the People of these Abominations; since our Alliances with them by Marriage have had so fatal an Influence, both upon the publick Peace and Tranquillity of the Nation, and upon the Welfare also of private Families. I have known Many Instances of this kind, but hardly ever yet saw *One* that prov'd happy; but  
a great

a great many that have been pernicious and ruinous to those *Protestant* Families in which such unequal, and, as I think, unlawful *Matches* have been made: Not that such *Marriages* are void in themselves, but yet for all that sinful; because of the apparent Danger and Temptation to which those of our *Church* and *Religion* that enter into them do evidently expose themselves, of being seduc'd from their Religion; not by the good Arguments which the other can offer to that purpose, but by the ill Arts which they have the Confidence and the Conscience to make use of in the making of *Profelytes*.

And let us pay our most hearty and thankful Acknowledgments, chiefly and in the first place to *Almighty God*, the Blessed *Author* of this *Deliverance*; and under *Him*, to that happy *Instrument* whom God hath been pleased, in great pity to this sinful and unworthy *Nation*, to raise up on purpose for it, his Highness the Prince of *Orange*; and to that end did in his All-wise Providence lay the Foundation of our then future *Deliverance*, in that *auspicious Match* which was concluded here in *England*, about eleven years ago, between this *Renowned Prince* and our *Excellent Princess*.

F

This

This is that most Illustrious House of *Nassau* and *Orange*, which God hath so highly honoured *above all the Families* of the Earth, to give a Check to the *Two Great* aspiring *Monarchies* of the *West*, and bold *Attempters* upon the *Liberties* of *Europe*: To the *One*, in the last Age; and to the *Other*, in the present. As if the *Princes* of this Valiant and Victorious *Line* had been of the *Race* of *Hercules*, born to rescue Mankind from Oppression, and to quell Monsters.

And lastly, let us beseech Almighty God, all whose Ways and Works are perfect, That he would *establish that which he hath wrought*, and still carry it on to further and greater Perfection. Which, after such an *Earnest* of his Favour and Good Will to us, we have no reason to doubt but that he is ready to do for us; if by our own *fickleness* and *inconstancy*, disgusting the Deliverance now it is come, which we so earnestly desired before it came; if by our ingrateful *Murmurings* and *Discontents*, by our own foolish *Heats* and *Animosities*, kindled and carried on by the ill designs of some, working upon the tenderness and scruples of others, under the specious pretences of *Conscience* and *Loyalty*: I say, if by *some* or *all* these ways we do not refuse the Blessing  
which

which God now offers, and defeat and frustrate the merciful Design of this wonderful Revolution; God will still rejoice over us, to do us good, and think thoughts of Peace towards us, thoughts of good, and not of evil, to give us an expected end of our long Troubles and Confusions. But if we will not know, in this our day, the things which belong to our Peace, our Destruction will then be of our selves; and there will be no need that God should be angry with us, for we shall be undone by our own Differences and Quarrels about the Way and Means of our being saved; and so be angry with one another till we be consumed. Which God, of his infinite Goodness, give us all the Grace and Wisdom to prevent; for his Mercies sake, in Jesus Christ, to whom, with Thee, O Father, and the Holy-Ghost, be all Honour and Glory, Thanksgiving and Praise, both now and ever. Amen.

---

**F I N I S**



BOOKS lately Printed for Brabaz. Aylmer.

**T**HE Rule of Faith; or, An Answer to the Treatise of Mr. J. Sarjant: By John Tillotson, D. D. Dean of Canterbury. To which is adjoined a Reply to Mr. J. S. his Third Appendix, &c. By Edward Stillingfleet, D. D. Dean of St. Paul's.

*The Advice of a Father: or, Counsel to a Child.* Directing him how to demean himself in the most important Passages of this Life.

*The True Mother-Church: or, a Short Discourse concerning the Doctrine and Worship of the First Church at Jerusalem, upon Acts II.* By Samuel Johnson, Author of *Reflections upon Julian*. Price 2 d.

Books Printed for Brab. Aylmer and W. Rogers.

**S**ERMONS and Discourses, some of which never before printed: The Third Volume. By the Reverend Dr. Tillotson, Dean of Canterbury. 8vo.

*A Discourse against Transubstantiation.* In 8vo. Price 3 d.

*A Perswasive to frequent Communion in the Sacrament of the Lord's Supper.* By John Tillotson, Dean of Canterbury. In 8vo. Price 3 d.

Books Printed for William Rogers.

**A**N Answer to a Discourse, Intituled, *Papists protesting against Protestant Popery*; being a Vindication of *Papists* not *Misrepresented* by *Protestants*. 4to.

A Sermon preached before the Right Honourable the Lord Mayor and Aldermen of the City of London, at Guild-Hall Chappel, on Sunday, November the 4th. 1688. By William Sherlock, D. D. Master of the Temple.

A Letter of Enquiry to the Reverend Fathers of the Society of Jesus. Written in the Person of a Dissatisfied Roman Catholic.